

A Divine

Miscellany,

Full of Delightful and Profitable

V A R I E T Y.

OR, THE

P I O U S M A N S

Recreation,

In a Garden of sweet Flowers and Fruits.

The Second Part.

By *R. Younge of Roxwel in Essex.*

Licensed and Entred according to Order.

L O N D O N,

Printed by *Tbo: Milbourn*, and are to be sold by *D. Newman* at
the Kings Arms in the Poultry; and by *Peter Parker* in
Papet-head-Alley. With many other Pieces com-
posed by the same Author. 1 6 6 6.





The Dedication.

To all his Friends and Neighbors,

The Inhabitants of

B R O A D - W A Y,

In the County of *HOPE-WELL.*

R. T. their Impartial Monitor,

Dedicates this small Piece of his Labours; and
in thankfulness that *God* hath preserved Him
from the late and grievous *Mortality*, He send-
eth of them to so many as are herein set down:
V I Z.

First, The Rich Worlding, called Covetousness, and Spend-little
his Wife, with Sir Worldly-wise a friend of theirs; whose
family consists of four Sons, Spend-all the eldest, Never-content
the second, Blindness of mind the third, Hardness of heart the young-
est.

The Pious Mans Recreation,

est. Four Daughters, *Suspition*, *Timely-up*, *Lock-fast*, *Tell-tale*; Four Men-servants, *Little conscience* who always attends him, *Toylesome*, *Homely-fare*, *Mean-clad*. Three Maid-servants, *Sparing*, *Fore-cast*, *Make-haste*.

The second Neighbour is the *Civil Justiciary*, called *Discretion*, who is wedded to *Custom*, and hath with him a Nephew called *Experience*; with three Sons, *Presumption* the eldest, *Sir Silly* the second made all of good meaning; *Self-conceit* the youngest, who is both fool and knave. Three Daughters, *Self-love*, *Vain-hope*, *Scrupulosity*. Three Men-servants, *Temporizing*, *Opinion*, *Carnal security*. Four Maid-servants, *Inconstancy*, *Uncharitable judging*, *Love-sick*, and *Tatler*.

The third Neighbour is the *Loose Libertine*, called *Prophaneness*, with *Vanity* his Wife, and *Riot* their Inmate: these have three Sons, *Pride*, *Drunkennes*, *Persecution of the truth*. Four Daughters, *Witty*, *Pliant*, *Dainty*, *Go-gay*. Three Men-servants, *Filthy communication*, *Flattery*, *Audacity*. Five Maid-servants, *Wastful*, *Wanton*, *Sweetlip*, *Gadding*, *Forgetful*. Two Chare-women, *Pocketting*, and *Filch*.

The fourth Neighbour is *Contempt of Religion*, called *Atheism*, and *Malice* his Mate, with a Lodger called *Mrs. Heart*, and *Will* her man: Together with three Sons, *Scorn*, *Fury*, *Foul-mouth*. Three Daughters, *Hereste*, *Irreligion*, *Desperation*. Three Men-servants, *Lewdness*, *Dam mee*, *Doe-little*. Three Maid-servants, *Brain-sick*, *Non-sence*, *Leader-beels*.

The fifth Neighbour is the *Temporary Believer*, called *Hypocrisie*, and *Busy-body* his Wife, with their Inmate the *Old man*, and *Envy* a Niece of theirs, having in all Four Sons, *Justice*, *Moderation*, *Ignorance* and neglect of the second Table, *Prejudice*. Three Daughters, *Sobriety*, *Chastity*, *Civil Honesty*. Two Men-servants, *Formality*, *Neutrality*. Three Maid-servants, *Ever-doing and silent*, *Superstition*, *Unbelief*.

The sixth Neighbour is the *True Believer*, called *Judgement rectified*, or *saving knowledge*. The rest of whose family is *Grace* his Wife; with two friends of theirs, *Joy in the holy Ghost*, and *Peace of Conscience*: having also four Sons, *Repentance* the eldest, *Fortitude* the second, *Conversion* and *Regeneration* the youngest. Four Daughters, *Vertue*, *Prudence*, *Godly sorrow*, *Holy Conference*. Nine Men-servants, and Retainers Ordinary and in Extraordinary; *Memory* his Secretary, *Justice* his Steward, *Zeal* his Controwler, *Meditation* or *Application* his Chaplain, *Obedience* his Bayley, *Reforma-*

In a Garden of sweet Flowers and Fruits

formation his Butler, Thankfulness his Waiting-mah, Mortification his Cook, Admonition his Door-keeper. Six Maid-servants, Temperance for his Somerhouse of Prosperity, Patience for his Winterhouse of Adversity; Premeditation, Circumspection, Strict Conversation, Sincerity, for both.

The seventh Neighbour is a Brother dwelling hard by, called, True Religion, and Perseverance his Wife; with a friend of theirs the New man. These have four Sons, Divine Reason, Christian Resolution, Active and Passive Obedience. Three Daughters, Faith, Hope, Charity. Together with a Grand-child called Assurance. Three Men-servants, Holy Revenge, Truth, Contentation. Three Maid-servants, Fear of offending, Humility, Self-denial.

Hundreds there are more in the Parish, but they are illiterate and ill-bred; resembling those sixscore thousand Ninevites, *Jonah* 4. 11. that for matter of Religion, were not able to discern between their right hand and their left: Who would not (yea, pity it is, that one of them should) be left out. But it is hoped that some or other will be so charitable as to read the same, to so many of them as will give it the hearing.

If it shall be further demanded, Why I am at this cost and pains? I answer, That besides the good which may possibly come of it, (with Gods blessing upon the means) at such times as these, especially these twelve days, that end the Old Year, and begin the New, we use to feast all our Friends and Neighbours. In like manner according to my ability, I have provided something of every thing, (because no one thing will please all) the which may serve either as a Banquet of Sw et-meats, or as a publick Feast for all Comers; especially the Inhabitants of my own Parish, who alone are solemnly invited. To which I have, as you see, added an After-course of Kick shawes, for Queesie stomachs; that care for no better meat. Let each man please himself (that will be pleased) and it shall not a little content me, that I can give so good entertainment, to so many, (*Luk. 9. 14, to 18.*) at so cheap a rate, in these hard times.

But what will some say? Here is (I grant) all necessary provision made, and the Guests lovingly invited: Yet it is to be feared, that the most (I mean the worst and most vicious) will refuse to come; as in the parable of the Lords Supper, *Luk. 14. 16, to 25.* Because as good meats are unwelcome to sick persons, so is good counsel to incorrigible sinners. Here is light, but they love darkness rather than light, lest their deeds should be reprov'd, *John 3. 19, 20, 21.*

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To which I answer, What though the most of them, whose *pallats* are brought out of taste by the love of the world, and lusts of the flesh, whose too much fasting hath caused them to loose their *stomacks*, and that a *Banquet* hath no grace without *Guests*: that that *Musick* looleth both its sound and grace, which is bestowed upon the deaf? Yea, what though few or none of these Swinish and habituated Sinners and Sensualists, will be cured, but turn again to their vomit, and trample the pearls of admonition under their feet? yea, turn again and rend their Reprover, with curses, scoffs and scorns, making jests and songs of him on their Ale-bench? Yet some Young Ones may be deterred, and some Novices reclaimed, some Parents and Masters awakened: So God shall have his work in such as belong to his Grace, and what is impossible to the work of his Grace.

Besides, I at first considered, that my *Guests* are like the Belgick Armies, that consisteth of French, Dutch, Spanish, Italian, &c. That *Quot homines, tot sententia*; so many men, so many minds; which is the reason that I bestow the more labour upon these my *Lucubrations*, that my lines may be more acceptable: For to please all Readers that will be pleased, I mix my discourses with so much variety; as knowing that carnal men fancy and affect nothing but what is Candied with pleasure and delight.

*Even the wholesomest dish, if but homely drest,
Their queesie stomachs hardly can digest.
The folly that in man with wit is fixt,
Must needs have pleasant things with wholesome mixt.*

Now this alone whets my endeavour, My hopes are depending; Yet am I not over-confident: for to expect the approbation of many habituated and cauterized sinners, were but a weak and idle ambition.

Those Beasts spoken of by *Plutarch*, renounced the benefit of *Circes* grant, and desired *Ulysses* that he would not press them with the re-accepting of Reason: So call brutish men from their sensuality, they will reject the offer. What! make them men, and good Christians! No, they thank you as much as if you did; they had rather be beasts still. Wherefore no marvel if these lines please not all: for so should the servant fare better then his Lord. As when our Saviour preached unto the multitude; though some admired, some wept, some trembled, when they heard him; yet others again sensed, or scofft, or blasphemed: so that even Goodness it self, tastes not

not kindly to every *pallat*. Yea, I am able to foresee, that if some do entertain my Book, as *Lot* did those *Angels* which came to fetch him out of *Sodom*; yet others will as villonously intreat and handle them, as the *Amonites* did *David's Messengers*, 2 Sam. 10. 4.

Nothing more bitter then honey to him that hath the *Jaundies*. *Selliodorus* the *Philosopher*, for reproving the Vices of the *Marians*; and *Marsellus* for admonishing *Maximianus*, not to persecute the *Christians*, were the one banished, the other cruelly beaten with Cudgels, and driven out of *Rome*. If *St Paul* but touch *Demetrius* his Copyhold, he and all of like occupation will roar out of measure, *Act. 19. 28*. And why did more then forty *Jews*, bind themselves with a curse, neither to eat nor drink until they had killed *Paul*? *Acts 23*. not for the evils they found in him, but for the vices he reprov'd in them; yea, he was hated and persecuted by thousands, onely for speaking the truth. Obsolete sinners are like *Addars*, that are not onely deaf to the *Charmer*, but will turn their tails to sting him.

So that if self-ends had bore sway in me, I would never have thus made my self the subject of every opinion, wise and weak; nor have tempted the wroth of so many desperate persons, as I have done, in speaking so home to the sins of this present age. For I well knew, and was told my Wages before hand, both by *Solomon*, *Prov. 9. 7*. and the Prophet *Jeremy*, *Jer. 18. 18*. and our Saviour himself *Mat. 7. 6*. Onely this enterpos'd, Gods glory we are bound to redeem with our own lives.

And indeed I were very simple, if with *Crabronius*, I should puddle in a Wasps Nest, and look to escape their stings. He who blows in the dust, had need to keep his eyes shut: So he that shall lay open all *Drunkards*, *Blasphemers*, *Whoremongers*, *Cheaters*, and the like, to the common view, and discover their devilish plots, offer violence to their besome Lusts, and best beloved *Dalilabs*, speeds well if they only unburthen their distempered stomachs, at their black and filthy mouths, by vomiting up some scrupulous, noysome, and superfluous Crudities of scandal and reproach against him. What then? should this daunt or deter men from delivering Gods Errands? No.

I remember *Scipio* the elder, when his friends turned his enemies, for his sharp rebuking them, he was able to say, I have given my enemies as much cause to love me, as my friends. I may apply it thus: So long as fury prevails with these obstinate ones above fear, and they love their sins better then their souls, they will say of me, as the *Jews* did of *Paul*, *Act. 22. 22*. Away with such a Fellow from

the earth, for it is not meet that he should live. But if ever their eyes be opened, as Sauls were, *Act. 9. 18.* and they become wise Christians, they will change their tone, and say, as once David to Abigail, *1 Sam. 25. 33.* Blessed be the Lord, and blessed be thy advice, and blessed be thou who hast kept me from doing thus and thus.

And so have many ere now, when I have entreated them to accept of a Book about their Swearing, and peruse it; at present they have not only curst me for a Fanatick, but attempted to kill me; who after having read the same, would not only thank me, but have expressed as much love to me as they were able: to which accords that of the *Wise man*, *Prov. 28. 23.* He that rebuketh a man, shall find more favour at the length, then he who flattereth with his tongue. Nor can all their spight, enmity and reproach, quite dishearten me from offering a small paper of advice to the world of sinners. And why not? they have souls, though they little regard them; and those souls stand as much in need of the bread and water of life, as any I know: Yea more, for they hardly ever come within the Church-doors. Yea, I suppose, he that both wants bread, and n^ot to know the virtue of it, calls for our more then ordinary compassion; which occasions me to send my Labors abroad in such small pieces, as not doubting but many out of a publick spirit will put them into their hands, who cannot be prevailed withal, to go and hear a powerful Preacher. Whether I (and the Seller of them for my sake) have deserved so much malice, and so many foul words from Drunkards, Blasphemers and Scoffers (for they hate me, worse then the Hangman) let the indifferent and impartial, that have read what I have published, judge. And as for my intention towards the world of them, it is such, that if God should bid me ask what I would, (as once he did Solomon) if I know my own heart; it should be no other thing, then that my breth^ren and countrymen might have their eyes opened, be turned from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ, *Act. 26. 18.*

Nor can it be denied, but Writing hath a threefold advantage above Preaching. For first, it is more diffusive, extending the fruit of that Doctrine to a whole Kingdom, (if not farther) which when Preached, was empaled within the breasts of a private Auditory. 2. Speech like Davids Harp, requires the Authors presence; whereas Writings have their use in his absence. 3. Though the sound of the Word spoken pierceth more, yet the Letter written endureth longer, even to many Generations.

These things I held considerable, though it hath occasioned the Porch too big for the House: I will now unlock the Door, and let you in. If in Wafting over the troublesome Sea of this World, my silly Ark may serve any, as ene help amongst many in the Voyage; so that they arrive at the Haven of eternal Happiness; let them bless God the Author, and pray for him who is made the Instrument, though the meanest of a million, since God (who will bless where he pleaseth) gives now and then the greater success, to the more insufficient means, and doth the greatest Acts by weakest Agents: Witness Davids sling and stone, to conquer Goliath; Frogs, Grasshoppers, and Lice, to fight against Pharaoh; Rams-horns to overthrow the walls of Jericho; a Cock to tell Peter of his Cowardise; and an Ass to reprove Balaams avarice. The men of Nineve repented at the preaching of Jonab, and yet not the Jews at the preaching of Christ, who was greater then Jonab, Mar. 12.

41.



A Divine Miscellany, Full of Delightful and Profitable Variety,

Section 1. By way of Preface.

AS in a Vine, what is taken away by pruning from the branches, is added unto the fruit; so speech, saith Plutarch, is made more piercing, by taking away that which is superfluous. And Seneca affirms, that instructions pointed with delight, pierce the more sharply, and stick the more stedfastly. For which Reasons, I will only present my Reader with some filings of Gold, or loose pearls; or scayns of fine silk close wound up in bottoms; which perhaps with a good Needle, I could have flourished into a far larger work.

Nor need it offend any, that I more respect the weight and benefit of the matter, then the order of handling: *much gold for a li-*
the

the ear, words and matter close and sweetly couched, was not wont to be meanlier, but better esteemed.

Neither let *Agessilaus* himself disdain to read them, saying, I have formerly heard *these Nightingales*, or seen *these jewels* in another *Cage* or *Cabinet*: For first, the repetition of things pleasing and profitable, should not dislike us: For besides that many loose Pearls (for want of filing upon a string) will at several times shake out of our Pockets: it is good to keep the Instruments, our hearts, in tune, and the strings thereof, our affections, in temper. Nor can it be denied, but good fruit, the more common it is, the better it is.

SECT 2.

The *Word of God* is a *Glass*, wherein each man may clearly see both the *beauty* and *deformity* of his *Soul*, and adorn himself thereafter. It is an *Apothecaries Shop*, (saith *Bazil*) full of all kind of *Medicines*, and wherein each man may finde cure for his disease. Nor is there any *passion* of our *souls*, (says *Chrysostome*) but needeth *Physick* and *Cure* from thence. Onely *Millions* of *Leaprons* and *Diseased persons* there are; as, one hath the *spirit of slumber*, like a *Lethargie*; another is rotten at heart, through *Hypocrisie*; another hath the *Flux of Prodigality*, or the *Jaundies of Prophaneness*, or the *Wind-Collick of Vain Glory*, or the *Consumption of Envy*, or the *Drop-sie of Drunkenness*, or the *Dog-like appetite of insatiable Avarice*: some perhaps all these; and yet not one sensible that he ails any thing!

Again, How many are by *sin*, transformed from *men into beasts*? as the *Epicure* into a *Swine*, the *Lustful Person* into a *Goat*, the *Fraudulent Man* into a *Fox*, the *Backbiter* into a *Barking Dog*, the

Slan-

Slanderer into an Asp, the Oppressor into a Wolf, the Persecutor into a Tyger, the Church-robber into a Wild Bore, the Seducer into a Serpent, the Traytor into a Viper, &c. and yet not one of them know it, nor once desire to become men again, by looking themselves in the Glass of Gods Word, or minding what the Ministers deliver thence. Yes, it's admirable to see also, how every place abounds with Fools and Mad-men, and yet not one suspecting or mistrusting himself; And which is worse, offer them Cure from the great Physitian of souls, you shall be rewarded as David was of Saul, when by playing upon his Harp, he sought to fright away his evil spirit from him. At least they will hate him to the death, that shews them the way to eternal life; as the Jews did Paul. Or if not so, they resemble Nebuchadnezzar in his dream, I saw, said he, a Vision, but it is gone. They forget whatsoever they hear; or rather they have the Jews curse upon them, Hearing they will not hear, and seeing they will not perceive. And well may Ministers take up the complaint of Cyprian, Men will not know, that which they cannot but know.

Resolute sinners, would rather have a Rag to cover their sins, then a Plaister to heal them. Guilty Rachel will be loth to rise, when Laban comes to search for his Idols, Gen. 31. 34, 35. A searching Book or Sermon, is as welcome to them, as Casars Taxes were to the Jews; or as a Beadle would be to a Brothel-house. They will say to such Micai-
ahs,

ahs, You are no Guests for us: *Our secure lives*, and *your severe laws*, will never cotten.

Whence it is, that they so hate a zealous and powerful Preacher: *The Word is a light to discover their works of darkness*, and the onely Rule of Justice which shews the crookedness of their ways: Therefore men cannot endure it, nor the publishers of it. And indeed how should not the *World hate the Ministers*, when their Office is to discover the worlds Treasons and Deceits; and by the Holiness of their Conversation, to shame their lives that live contrary to the Gospel?

Another reason, why wicked men cannot endure a faithful Minister, is this, What the Minister delivers, is *the very word by which they are judged and condemned*; therefore they abhor as much to hear it, as a prisoner at the Bar abhors to hear his sentence from the Just Judge. This is their main cause and quarrel against a zealous and powerful Preacher: This above all makes them fret, and fume, and chafe, and swell, and storm, and be ready to burst again when they hear him. As in the whole History of the Acts, we shall see how the Apostles almost never came to any place, but Satan began to rage and tempest against them.

And this seems to sottish Sensualists, to be no other then reasonable; As it fared with Ratse, that famous High-way Thief; who going in fear of his life, by reason of Judge Popham (who had sent out his Warrants to apprehend him) must by all means, have a special Supplicavit for the Judge; which

which was Reason turned out of its wits. But the *Wolfe* in the *Fable*, is a true emblem of these men: The *Sheep* complaining to the *Wolves*, said they were *harmless Creatures*, did them no wrong; why therefore should they be so cruel? &c. were answered, that their spight was not at them, but the *Shepherds*; let them put them away, and all should be well: But no sooner were the *Shepherds* put away, then the *Wolves* devoured all, the poor *Sheep* and their *Lambs* too: So *Satan* would soon devour our souls, if *Christ* did not set faithful *Shepherds* over them.

Actions have not the same face, when we look upon them with contrary *affections*: *Demosthenes* on a time meeting *Photion*, (one that studied more to profit then please the people, with his wholesome counsels) he greets him after this manner. By the *Gods Imperial*, said he, if the people of *Athens* once begin to rage, they will kill thee: but what was *Photions* reply to *Demosthenes*? (who with pleasing words, fought onely to win the peoples affections) True, quoth he, they will kill me in their rage, but thee will they kill when they come to their right wits. In the meantime, let us make the *Apostles* use of their enmity: Their malice to the *Ministry*, is to themselves a token of perdition, but to such *Ministers*, a token of salvation, and that of *God*; as the *Holy Ghost* sets it down, *Phil. i. 28.*

Aristippus being demanded why he took so patiently *Dionysius* spitting in his face, answered,
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The fishermen to take a little Gudgeon, do abide to be imbrued with slime and salt water; and should not I, a Philosopher, suffer my self to be sprinkled with a little spittle, for the taking of a great Whale? If we must *not see our Neighbours Ox, nor his Sheep go astray, or fall into a pit, but we must reduce him, and help him out of it, Dent. 22. 1.* We are much more bound, to keep our Neighbour himself from dropping into the bottomless pit of Hell. And what know we, but *we may win our brother, and so save his soul? Mat. 18. 15.* Like *Eugenia*, who being the natural daughter of *Philippus*, became spiritually the Mother of her own Father, and begat him a new to the grace of Christ, he being an Infidel before, as *Eusebius* notes. And no man but stands in need of admonition: for graces like good herbs, will not grow of themselves: where as vices like weeds need no sowing.

Sect. 3.

The *World* saith, *Come unto me and I will deceive you*; the *Devil* saith, *Come unto me and I will devour you*; the *Flesh* saith, *Come unto me and I will corrupt you*: but *Christ* saith, *Come unto me and I will ease you*. Yet scarce one of an hundred, will accept of him for their Lord. *Cyprian* brings in the *Devil* triumphing over *Christ*, in this manner; As for my followers, I never died for them, (laid down my life, &c.) as *Christ* hath done for his; I never promised them so great

great reward as *Christ* hath done to his; and yet I have more followers than he, and they do more for me than his do for him. O that men would duly consider how true this is! *Linacre*, reading upon the 5, 6, & 7. Chapters of *St. Matthews Gospel*, and comparing those Rules, with *Christians* lives, he threw down the Book, and burst forth into this protestation; *Either this is not Christs Gospel, or few amongst us are Christians.* And certainly had men but the use of their reason, or the least light in their consciences, they would not take Swearers, and Drunkards, and Sabbath-breakers, and Adulterers, and Scoffers at Holiness, Cruel and Unjust persons, Ignorant wretches that know not God, nor the very first principle of Christianity, to be Christians, though called so, as we call the Heathen Images gods, but the worst enemies to the Cross of Christ.

The Cheat, and the Harlot, have souls given them, and they know or might know, that Heavens Treasure bought them, at an unvaluable price: yet they have a thousand times sold them, for some small sum of money. And the like of Drunkards, and Swearers, and Whore-mongers, which of all the rest God will judge, Heb. 13. 4. And well may they look for it, since this above other sins hath a lawful Remedy. 2. The Fornicator more then other sinners, sins against his own body, and against his lineage, and lawful issue. 3. Could the lustful person renew his strength, as fast as his desires; and multiply ob-
jects

jects to both: a whole Nation of women, could not satisfy one Adulterer. And such a sin it is, that it *sears up the conscience with the blood, dries up grace with the marrow, and when it can sin no more, it cannot repent.* And as for Swearers and Cursers, they even send challenges into Heaven, dare God to his face, and dig a fresh in the wounds of our blessed Saviour. But read the words, and tremble ye Cursers and Swearers, for so execrable is your sin, that God hath vowed not to hold you guiltless; as the third Commandment tells you, *Exod. 20.* If there were any hope of prevailing with these Sons and Daughters of Belial, I would ask them these few questions; Why wast thou not with thy Harlot, like Zymry, in the armes of Cozby, smitten in the act of thy Adultery? Why was not thy soul with hers, sent coupled to the fire of torment, as your bodies were undivided in the flame of uncleanness? While thy mouth was opened to swear and blaspheme, why was it not instantly filled with fire and brimstone? When thou art dead drunk, why art thou suffered to wake again alive? but this, God waits (as in the parable of the fig-tree, *Luk. 13.*) another and another year, to try whether thou wilt bring forth the fruit of Repentance, and new obedience: yet presume not, for as when men give long day, they expect larger payment: so does God; or for default thereof, confers a heavier doom. The first Fellody may scape with whipping, in hope of amendment; but the second,

cond, much more the third or seventh, *meets with Hanging*, as well it deserves. O think what flames the Damned endure, which thou mayst escape, if thou wilt thy self! Methinks this should make thee consider, if thou hast either heart or brains. But for Swearers and Cursers, and so to bring a Lascivious Gallant out of conceit with a Brothel-house, I know no better receipt to cure them in probability, then a Door with a Red-Cross, and Lord have mercy upon us, written over it. In the mean time, the Drunkard is like a Salamander-stone, which fires at the sight of every flame: yea, if he but sees a Whore, and she him, like the Weezel and Basilisk, they poyson each other with their sight, Prov. 7. Nor do any under Heaven, so help to fill Hell, that Infernal Kingdome, as Whores and Drunkards. A Whore welcomes all Comers, insomuch that any base Fellow may ride her post to the Devil, with a Golden Bit. She is one of the Devils Limetwigs, and doth him singular service: yea, infinite are the souls which these Artificial Paradises have beguiled; and Satan is more beholding to the face, then to all the body besides. For as through an Hell upon Earth, God brings many to Heaven; so through this Heaven upon Earth, many bring themselves to Hell.

Sect. 4.

St. Austin hearing one Drunkard profess to another, that he loved him as well as himself, made

answer, Thou sayest true, for thou lovest thy self so as thou wilt destroy thy self, and thou wilt destroy him whom thou lovest as thy self. St. Ambrose tells of one, that solicited a godly Woman to Incontinency, saying, He infinitely loved her: but she answers, If you love me so well as you seem, put one of your fingers into the flame of this Candle, till your flesh be burnt off. He replies, That was no part of love in her to require it. Yes, said she, if yours be love, to cause both my body and soul to burn in Hell-fire for ever; which by consequence will follow, if I yeild to your request, and take your counsel. *The tender mercies of the wicked are cruel*, Prov. 12.10. *Drunkards and Whores are like Julian, who never did a man a good turn, but it was to damn his soul.*

Therefore if thou lovest thy self, beware of having any thing to do with either: come not in to their company, but flee from their very sight. A wise man will not be hurt of a *Serpent*, because he keeps himself far from him: but a fool, either by gazing on, or playing with it, is bitten. Wilt thou then avoid danger? Vouchsafe not to come near them. *Ulysses* had no way to escape the *Sirens* enchantment, but by stopping his ears with *Wax*. Besides, it may prove advantagious to them also. For no reproof is so sharp, as such a silent contempt.

Alas, They have more of the *Serpent* to beguile, then we naturally have to beware. Therefore if
our

our own preservation be but as sweet to us, as our *destruction* is to them, it behoves us not to trust them. *In vain is the net spread in the eyes of that which hath wings, Prov. I. 17.* And shall men like fools, suffer themselves, like *Pitchers*, to be held by the ears, by such as study to cheat them? It's easier to keep an *Enemy* out by *boulting the doors*, then to thrust him out being once got in. Rare it is if we deny not *Christ*, (as *Peter* did) in *Caiaphas his house*; and it is hard having the *Egyptian* without her *Idols*; As *Solomon* found: wherefore be as wary and as wise as a *Serpent*, to keep out of wicked company; but us innocent as a *Dove* (if it be possible) while thou art in it, and canst not chuse; remembering always, that they are but the *Devils Deputies*: As when *Peter* became instrumental to *Satan*, our *Saviour* called him, *Satan* himself; *Get thee behind me Satan, Mark 8. 33.*

Abstain also from *drinking-places*, as you would from *Brothel-houses*; which are many of them even the *Nurserys of all Riot, Excess and Idleness*: making our Land another *Sodom*, and furnishing yearly our *Goals, and Gallowses*, as being the *Dens and Shops*, yea, *Thrones of Satan*; very *Sinks of sin*, which refuse not to welcome and encourage any in their most lothsome pollutions, they are able to invent and put in practice. Who also (if there were any hope to prevail) would be minded of their wickedness, in entertaining and complying with these *Tray-*

tors against God, and of their danger in suffering so much impiety, to rest within their doors: for if one sin of Theft, or Perjury, is enough to rot the Rafters, to grind the Stones, to level the Walls and Roof of any House with the ground, as it is, Zach. 5. 4. What are the Oaths, the Lyes, the Thefts, the Whoredoms, the murders, the mockings, the numberless and nameless Abominations, that are committed in one drunken Ale-house? Yea, in an hundred thousand millions of them, as in probability there are not fewer. Yea, did you but hear, and see, and smell, and know what is done in some one Tavern, or Ale-house in the Land, you would wonder that the Earth could bare the House, or the Sun endure to look upon it. Men often complain of Basterdies, Sheep-stealers, Robbers, Quarrellers, Shedders of blood, and the like: Would the Land be eased of these diseases? Why, These gather into the Ale-house, as the humors do into the stomach, against an Ague fit; take them there, drive them thence with some strong Physick, and you heal our Land at once, of infinite Distempers. But I were as good knock at a deaf mans door, as press or perswade the most to this duty, though thus necessary.

Sect. 5.

Idleness is the most corrupting Flie, that can blow in any humane mind; we learn to do ill, by doing what is next it, nothing. Whereas exercise, and labouring in some lawful calling, is the death

death of diseases, the destruction of all vices, and (next to repenting) the only cure of *Malencholy*. Drunkards (as if *Satan* alone could expel *Satan*) use to mitigate the pangs of conscience, by going to the *Tavern* or *Ale-house*, to drink care and sorrow away; or perhaps to a *Brothel-house*; so adding sin to sin, leaving Gods remedies, to seek remedy of the Devil. But surely they which strive to cure their present misery, with present mirth, have not their misery taken away, but changed, and of temporal made eternal, *Luke* 16. 25. Yea, I'll appeal to themselves, whether this be any other toward the stilling of their consciences, then as a saddle of Gold to a galled Horse, or a draught of poyson to quench a mans thirst.

An unemployed life, is a burden to it self; and a heart not excercised in some honest employment, works trouble out of its own bowels. The good man, is most weary in doing nothing; as knowing that nothing is so laborious as idleness.

He that will know a godly man, or a godly woman, must mark five things; the Report, the Looks, the Speech, the Apparel, and the Companions; which are like the Pulses, that shew whether we be well or ill. It's a Spanish proverb, Tell me but where thou goest, and I will tell thee what thou doest. To be too intimate with sinners, intimates that you are sinners. There are many men, that can suit with any men; they

can be *Professors* among *Professors*, and *Scorners* among *Scorners*: but, it's hard to be *conformed to the world* in the *outward man*, and *transformed to God* in the *inward man*.

When a *modest man* gave thanks to God, with a *submiss* and *low voice*, an *impudent critical Gallant* found fault with him, that he said *grace no louder*: Who replied, *Make me but a fool, and I shall speak as loud as you*; But that will mar the grace quite. Indeed when once a *Rabby little learned, and less modest*, usurped all the discourse at Table; One (not for want of Ignorance) much admiring him, asked his friend in private, whether he did not take him for a great Schollar: but what was the answer? He may be learned for ought I know, but *I never heard learning make such a noise*. The *full Vessel*, gives you a *soft answer*, but *sound liquor*: So, the *knowing and solid man*, will either be *silent*, or his words shall be *better then silence*; whereas they that *speak much*, *seldome speak well*. Where is *least brain*, there is *most tongue*, and *loudest*, says *Socrates*: even as a *Brewers Cart* upon the stones, makes *most noise* when his *Vessels* are *emptiest*. A *babbling tongue* shews *great pride*, and *little knowledge*; but how *seldome* is the *tongue liberal*, where the heart is full! *Spintharus* gives this praise of *Epaminondus*, That he hardly ever met with one that *knew more* then he, or that *speak less*. *Profound knowledge*, says *little*, *deep Rivers* pass away in *silence*: but what

what a roaring do they make in the *shallows*? *Loud speakers* are like gaping *Oysters*, that either *stink*, or there is nothing in them. And commonly a *lewd tongue* is a *loud one*, and a *loud tongue* a *lewd one*. One *Drunkard* hath tongue enough for twenty men; his talk like *Benjamins Mess*, is five times his part: His tongue is like that *Clapper at Rhoane*, which is so big, that it is said to weigh without the Bell, more then six hundred pounds.

By that he hath doubled his mornings draught, his heart comes up as easily as some of his drink; for Wine faith *Plato*, is the Daughter of Verety. Yea, let him get but a cup or two more in his Pate, his limitless tongue shall clatter, like a *window loose in the wind*; and you may as soon persuade a stone to speak, as him to be silent. For then it fares with his *Clapper*, as with a *sick mans pulse*, which always beats, but ever out of order. And let but three of them be in a Room, they will make a noise, as if all the *thirty Bells in Antwerp Steeple*, were rung at once; Or do but pass by the door, you would think your self in the *Land of Parots*. The greatest *Bowzers*, are the greatest *Buzzards* in the World; Reason is so clouded in them, with those fogs and mists, which ascend up out of the Kitchen of the Stomach, to the Brain, that their senses are sent a wool-gathering. Whence they have most *Leaden conceits*, *Dull understandings*, *Drossie wits*, *Gross and Muddy affections*; for either they are of so

The Pious mans Recreation,
mean breeding, that they are ignorant of any other entertainment; or of such slow conceit, as they are not company one for another, without excessive draughts to quicken them.

Sect. 6.

Socrates bidding good speed to a dogged fellow, who in requital of his kind salutation, returned him a base Answer; the rest of the Company rayling on the fellow, were reprehended by Socrates in this manner: If any one (quoth he) should pass by us diseased in his body, or distracted in his mind, should we therefore be angry? or had we not more cause to be fill'd with joy and thankfulness, that we our selves are in better case? And being perswaded to revenge himself of a fellow that kicked him, answered, If an Ass had kickt me, should I have set my wit to his, and kick him again? Or if a Mastiff had bitten me, would you have me go to Law with him? And when it was told him another time, that such an one spake evil of him, he replyed; Alas the man hath not as yet learned to speak well, but I have learned to contemn what he speaks. Why should I vex my self, because another hath vexed me? That were to imitate the fool that would not come out of the Pound, saying; They had put him in by Law, and he would come out again by Law, Or Ahab, who because he could not have his will on Naboth, would be revenged on himself.

It was a witty answer of Socrates, who replied when one asked him, Why he took such a mans bitter railing so patiently; It is enough for one to be angry at a time. Diogenes being told that many despised him answered, It is the wise mans portion to suffer of fools. Aristotle being told that a simple fellow railed on him, was not once moved, but said, Let him beat me also being absent, I care not. We may well suffer their words, while God doth deliver us out of their hands. True, Carnal Reason may, and will be ready to tell a man, That his enemy is unworthy to be forgiven. What then? Rectified Reason will answer, But Christ is worthy to be obeyed, who hath commanded me to forgive him. And well may I bear with him, when his Maker bears with me; and forgive him, when Christ hath forgiven me much more. To contemn an enemy, is better then either to fear him, or answer him. When the Passenger gallops by, as if his fear made him speedy, the Cur follows him with open mouth and swiftness: let him turn to the brawling Cur, and he will be more fierce; but let him ride by in a confident neglect, and the Dog will never stir at him, or at least will soon give over and be quiet. Wherefore when aspersed, labour we as the eclipsed Moon, to keep on our motion, till we wade out of the shadow, and receive our former splendour. To vex other men, is but to prompt them how they should again vex us. Two earthen pots floating on the water, with this Inscription, If we knock, we crack, was long ago made the Emblem of England and the Low Countries. What said one to a Lawyer, offering to right his wrongs, and revenge him of his adversary by Law? I am resolved rather to bear with patience an hail-shower of injuries, then seek shelter at such a thicket; where the brambles shall pluck off my fleece, and do me more hurt by scratching, then the storm would have done by hailing. I care not for that Physick, where the remedy is worse then the disease.

Self. 7.

The Worlds smiles may be resembled to the fruit that undid us all; which was fair in sight, smooth in handling, sweet in taste, but deadly in effect. The mercies that God bestows upon our bodies, are but as bayts laid to catch our souls. He tryes the vessel with water, that he may fill it with wine; and every stream leads a Believer to the Fountain-head. The more Gods hand is enlarged in blessing of him, the more his heart is enlivened in blessing of God. When the Sun of mercy shines hottest, then the fruits of grace grow fastest. The better

better wages he receives, the better service he performs. And observe this as a sure Rule, He that in prosperity is *unthankful*, will in adversity be *unfaithful*. Differencing mercy, calls for differencing duty: where God sows the plentifullest seeds, there he expects the richest harvest. God looks that we should be better to him then others, if he be better to us then to others.

But alas, how few make this use of Gods blessings! Yea commonly God hath no worse servants in our Land, then they that can live of their Lands, and care for nothing else. We use Gods blessings as *Jehu* did *Jehorams* Messengers, *David* *Goliaths* sword; we turn them against their Owner and Giver, and fight against Heaven with that Health, Wealth, Honour, Friends, Means, Mercies, that we received thence. As commonly so much the more proud, secure, wanton, scornful, impenitent, &c. by how much the more we are enriched, advanced, and blessed. O that too many did not use the Ocean of Gods bounty, as we do the *Thames*! It brings us in all manner of provision, Cloaths to cover us, Fuel to warm us, Food to nourish us, Wine to chear us, Gold to enrich us; and we in recompence soyl it with our Rubbish, Filth, Com-mon-shores, and such like Excreations. The *Prodigal son* could pray to his Father until he had got his Patrimony, but he no sooner had it, but he forsook him, and spent the same in riot, to his Fathers dishonour. Even as a Cloud, that is lifted up, and advanced by the Sun, obscures the Sun.

Those that are experienced in the sport of *Angling*, observe that little Fishes bite more then great ones: O how few great Fish do we finde, so much as nibbling at the Gospels Hook. When King *James* his Tutor lay upon his expiring Pillow, his Majesty sent to see how he did: the answer he returned was *Go and tell him that I am going to a place where few Kings come*. The which is affirmed by the Apostle, *1 Cor. 1. 26. Not many wise, not many rich, not many noble are called*. He doth not say, *Not any such*, but he saith, *Not many such are called*. In the highest Flood and Springtides of outward mercies, it is hard to keep our hearts within the Channel. Yea, Great Men often times, with that Rich Glutton in the Gospel, scarce ever think of Heaven, till they be in Hell. The mercies of God, if they be not Loadstones to draw us to salvation, they will prove as Milstones to press us to perdition.

In reason, the more of these outward things a man enjoys, the more

more humility and thankfulness God enjoyns : But the ingrateful man forfeits all Gods favours, even what he hath, and what he might further expect, meerly for want of paying that small *Quit-rent* of thankfulness. Ingratitude forfeits mercies, as Merchants do all to the King, by not paying of Customs. *Because Pharaoh saith, The River is mine own, therefore God saith, I will dry up the River, Ezek. 29. 3, 4. 13. Isaiah 19. 5, 6. Deut. 11. 9, 10.* The onely way to be in great and high esteem with the Lord, is to be little in our own eyes, when we are great in the eyes of others. But that fool *Hammon* wanted this wit, who had the homage of all knees but one, and was ready to burst for lack of that; he is miserably vexed that all other men did not think him so good and great as he thinks himself.

To be rich or great in this world, is neither an argument of Divine Anger, nor an evidence of Divine Favour. The King of *Persia* is so Rich, that his Kettles, Syllerns, and VVatering Vessels, are all of pure Gold; yea, he is said to have a Tree of Pearl hanging by clusters, to intimate how he abounds in wealth. Gold in your Bags makes you greater, but it is grace in your hearts that will make you better. VVherefore do not judge your selves by your VVealth, but by your VVorks; not by your Bags of Gold in your hands, but by the Seeds of Grace that you have in your hearts. The Earth will do you no good when you die; wherefore let it do you no hurt while you live. If you will have your Riches do you good do good with your Riches; and so much more then others, as you have more then others. Misprision or mistake is that which heightens affliction: we think that God is plucking up the Vine by the Roots, when he is but cutting off its luxuriant Branches: that he is putting out the Light, when he is but snuffing of the Candle. God does but take that out of our hands, which keeps him out of our hearts. He that numbers our Hairs, will he not secure our Heads? God onely beats us, that he may better us.

We hear, and read much of the corruption of our natures, odiousness of our sins, necessity of a Saviour, sweetness of Gods love in *Christ*, &c. but we never fully apprehend these things, or taste how good the Lord is, till some sharp affliction comes. A man knows not where his house is ill covered till Winter: Crosses are like pinching frosts, that will search us: we learn to know our selves by that we suffer. Experience is the best Informer, which makes *Martin Luther* say, When all is done, tribulation is the plain-
est

est and most sincere Divinity. And another, most emphatically (shewing that knowledge is in many respects cumulative, as well as Original; like water, that besides his own spring-head, is fed with other springs and streams) that, Prayer, Reading, Meditation, and Temptations, make a Divine. So that to be altogether exempt from misery, is a most miserable thing. In prosperity we are apt to think our selves men good enough, we see not our need of God: but let him send the Cross, it confutes us presently, and shews us our nothingness. We esteem our Inches, Elles; till, by trial of evils, we find the contrary: but then alas, how full of feebleness is our body, and our mind of impatience? If but a Bee sting our flesh, it swells; and if but a tooth ake, the Head and Heart complain. How small trifles make us weary of our selves? What can we do without thee? Without thee, what can we suffer? If thou be not (O Lord) strong in our weakness, we cannot be so much as weak, we cannot so much as be. It is one thing to suffer in speculation, and another in practice; Though all men should forsake thee, sayes Peter, yee I will never forsake thee; bravely promised: But Peter the same night swore I know not the man, cowardly answered, Matth. 26. 33. 72, 74.

Confidence in God does onely support us, without him we are like Vines unpropt, which on the Earth do crawl. Man is like an Organ-pipe, that speaks no longer then wind is blown into it. Bid a man by his own strength, do the least good, or bear the least trouble: you may with as good success, stand in the street, and bid a chained prisoner come out of his dungeon) Yet how common is it for men to brag and crack of what they can do! Yea, one that hath but a wooden head, and a leaden heart: how will he help it out with a brazen face, and a golden hand! For, being as great in pride, as he is small in desert: he will keep ado in an audacious masterliness, as if with Simon Magus he would bear down all with large proffers. But this cannot be so pleasing to nature, as it is hateful to God. Neither can there be a worse signe of ensuing evil, then for a man in a carnal presumption to vaunt of his own abilities. How justly doth God suffer that man to be foiled; purposely that he may be ashamed of his own vain self-confidence! He can never be a good Souldier, that hath not felt the toil of a battle: Ease and plenty made Hannibal say, he brought men into Campania, but carried women out again. In prosperity we are apt to think our selves excellent Christians, but let affliction come, we are ready to shrink from Christ so soon

as our profits or pleasures shrink from us. The mother of Micha, while her wealth lasted, can dedicate a good part of her silver to the Lord, but now she hath lost it, she falls a cursing, *Judg. 17. 1, 2, 3* Cataline, whiles poor, had many seeming virtues, but having feathered his nest, you could hardly say, whether he was most lavish of his money, or of his modesty. But to be equally good in a prosperous and adverse condition, deserves praise: When our resolution and practice is like that Maids in Plutarch, who being set in the Market to be sold, when a Chapman askt her, wilt thou be faithful, if I buy thee? said, Yea, that I will, though you do not buy me. Mauricius that good Emperour, when he, his wife and his five sons were taken, his wife and sons put to death, and himself waiting for like fatal stroke, could conclude thus; Just art thou, O Lord, in all thy ways, and holy in all thy works, as it is in the Psalms, And a Martyr, when he was burning at a stake; Welcome flames: my sin hath deserved more than here I can be able to suffer.

Seet. 8.

Variouſly does God deal with his dearest darlings, happy are we, if we can make a right use thereof. He can strike a straight stroke, with a crooked stick, and make the devils dross, to fetch off the rust, that cleaves to his gold. Christians are crucified by the world, that they might be crucified to the world. God makes it to be an enemy to you, that he might make you an enemy to it. But it is not so with all, for how many are battered as Lead by the Hammer, that are never bettered as Gold by the fire? Carnal persons are never good, but when they are under the Rod; and then not that God is displeased with their defilements, but because they are over-awed by his Judgments. Wherefore grumble not that others are rich and in prosperity and thy self poor and in a miserable condition, perhaps God foresees that if he should answer thy desires, thou wouldest but serve him as the Prodigal son served his Father.

Perhaps thou murmurest because thou art in want, and thou art in want, because thou murmurest; For they that judge their estates are too low, we may judge their hearts are too high. Wherefore the onely way is, when you cannot raise your estates as high as your hearts, then level your hearts, as low as your estates. If you be poor in the world, you should be rich in Faith: but if you be rich in the world, you should be poor in spirit. To be full of pains, and full of patience; to mourn under corruption, and not murmur under affli-

affliction, is a brave temper. *Weak Grace* will *doe* for God, but *must* be *strong Grace* that will *die* for God: Yet a *Christian* indeed, will both *lay down* his *lusts* at the command of *Christ*; and he will *lay down* his *life* for the cause of *Christ*. But alas, we are so sensible of a present distress, and so ingratel for favours past, that we remember not many yeas health so much, as one dayes sickness: it is true, former meals do not relieve our present hunger, but this cottage of ours ruins straight, if it be not new daubed every day, new repaired. What then? Shall to-days *Ague*, make us forget yesterdays health? and all Gods former favours? if he do not answer us in every thing; shall we take pleasure in nothing? Shall we slight all his blessings, because in one thing he crosseth us, whereas his least mercy is beyond our best merit? if we think of our deliverance from the fire of *Hell*, this is cause enough to make us both *patient* and *thankful*; though the trifles we delight in be taken from us. Lord take away what thou pleasest for thy glory and my good so long as thou savest me from the fire of *Hell*, and thy everlasting wrath.

True, it is hard for *Job*, when the terrours of God fight against him, and the arrows of the Almighty stick so fast in him, that the venom thereof hath drunk up his spirit, *Job* 6. 2, 3, 4. to think it a special favour and dignity; but so it was, being rightly considered. It was hard for *Josephs* brethren to hear him speak roughly unto them, take them for spies, accuse them of theft, and commit them to prison, *Gen.* 42. 30. and think, it is all out of love; much more hard for *Simeon* to be cull'd out from the rest, and committed to ward, while his brethren are set at liberty, *Vers.* 24, and yet it was so; yea he loved him best, whom he seemed to favour least: yet, such is the infirmity of our nature, that as weak eyes are dazzled with the light which should comfort them, so there is nothing more common with Gods children, than to be afflicted with the causes of their joy, and astonied with that which is intended for their confirmation. Even *Manoah* conceives death in that vision of God, wherein alone his life and happiness did consist, *Judg.* 13. 22. And the *Shepherds*, *Luk.* 2. who were sore afraid, when the *Angel* of the Lord came to bring them good tidings of great joy to all people, viz. their Saviours birth, which was *Christ* the Lord, *Vers.* 9. 10. But what hath been the answer of GOD alwayes to his children, in such their extasies, but this? Fear not, *Gideon*, *Judg.* 6. 23. Fear not, *Joseph*, *Mat.* 1. 20. Fear not, *Zachary*, *Luk.* 1. 12, 13. Fear not, *Abra-*

Abraham, for I am thy shield, and thy exceeding great reward, Gen. 15. 1. Fear not, Paul, for I am with thee, and no man shall lay hands on thee to do thee hurt, &c. Acts 18. 9. 10. the words are often repeated (as Pharaohs dreams were doubled) for the sureness. Yea, to the end, that we should be fearless in all our sufferings, so long as we suffer not as evil doers, 1 Pet. 4. 15. Fear not, as one well notes, is the first word in the Annunciation of Christs conception, and the first word in the first Annunciation of his Birth: And the first word in the first Annunciation of his Resurrection, and almost the last words in his last Exhortation, a little before his death, are, Let not your hearts be troubled, and be of good comfort, strengthening his followers, and sweetning his Cross by divers forcible reasons, Luke 21. Mark 13. And the words of dying men have ever been most emphatical, most effectual. Nay, more then all this, if yet thou wilt not be comforted, look but John 16. 20. and thou shalt have thy Saviour assure thee by a double bond:

*His { Word } I say.
 { Oath } Verily, verily, I say unto you,*

that though for the present you do fear, and sorrow, and weep, yet all shall be turned into joy, and that joy shall no man be able to take from you. ver. 22.

In the same fire that the Gold is refined, the Dross is consumed. The cold Frost and Snow in Winter, may check the good Corn somewhat in growing, but it hindereth the Weeds from growing at all. The Branches may not onely wither, but dye in the Winter, while the Root is alive. Adversity sends us to Christ, as the Leprosie sent those ten, Luk. 17. But Prosperity makes us turn our backs upon him, as Health did those nine. But to seek unto God onely in Affliction, is suspicious; and such seekers are commonly rejected with scorn, Prov. 1. 24. to 33. Indeed if we shall persevere (when we are released) in doing that which we promised under the Rod, it is an infallible signe our Repentance was true and sound, otherwise not. But he who will be sure to reap comfort in the night of adversity, let him sow it in the day of prosperity. The Race is short in which you run, but the Prize is great for which you run: And He that is Omniscient to see your wants, is likewise Omnipotent to grant your suits.

Sect. 9.

When Hooper came to suffer, one said to him, O Sir, have a care of your self; *Life is sweet, and Death is bitter.* I know that, says he; but the *life to come is more full of sweetness, and the death to come is more full of bitterness.* Another going to the stake, a Nobleman bid him have a care of his soul: So I will, says he; for I give my body to be burned, to keep my soul from being defiled. O says one, seeing a Woman go cheerfully to prison; You have not yet tasted of the bitterness of death. No, says she, nor never shall; for Christ hath promised, that they who keep his commandments, shall never taste of death. Though the Cross may be endured by us, yet the curse is removed from us. They will never fear to be killed; who by killing are sure to be crowned: And suppose the Furnace be heat seven times hotter, it is but to make us seven times better. What is the Grain the worse for the Fan by which it is winnowed? Or the Gold for the Fire, by which it is purified? The worst that men can do against believers, is the best they can do for believers. And what though the Flesh do return to dust, so the Spirit does return to rest? He that is assured of a life that hath no end, cares not how soon this life is ended. Shall not we for his sake, bear the wrath of man, who for our sakes bore the wrath of God? What I receive thankfully, as a token of Gods love to me; I part withal contentedly, as a token of my love to him. Always considered, that it be given us from above, whether to suffer or to do: for when the wind ceases to fill the sayls, the vessel ceases to plow the seas. But where there is no confidence in God, there will be no continuance with God. He that is not afraid to do evil, will be afraid

to suffer evil. Such will rather tarry out of the Land of promise, then swim to it through the Red Sea. And this is a sure Rule, They that will not part with their lusts for Christ, will never part with their lives for Christ. But to shut up this point: If they be blessed that die in the Lord, how blessed are they who die for the Lord? It was a brave temper in St. Paul, he was content to stay a while out of heaven, that he might bring others to heaven: his life to them was most useful, but his death to him was most gainful; by dying he should have enjoyed his recompence sooner, but by living he made his recompence larger.

*Both good and well must in our actions meet;
Wicked is not much worse, then indiscreet.*

Zeal without discretion, is as an offering without an eye, which was by God forbidden, Lev. 22. 22. Discretion without zeal, is as a sacrifice without fat, which was likewise forbidden, Lev. 7. 25. Zeal without knowledge, is a fire without a Chimney. Knowledge without obedience, is an eye without a foot. Religion without conscience, is a body without a heart. Conscience without zeal, is a heart without spirits. In fine, the fire of the spirit, the mother of all true zeal, hath light in it, as well as heat.

Well may we flee from danger, as Jacob fled from Esau, Moses from Pharaoh, David from King Saul, Elias from Jezebel, Paul from the Damascens, and Christ himself from the Jews; And expect to finde comfort in our flight, even a City of refuge; as Jacob found favour in Labans house, Moses a rich Father-in-law, Elias an Angel to feed him, Paul spiritual brethren to comfort him; besides the holy Ghost, the true Comforter. But the weapons of a Christian in adversity, ought only to be patience and prayer: for as Theodoret saith, If Muentius and Maximinian in the heat of zeal, shall rayl on wicked Julian at a feast, justly may their deaths be cast upon their petulancy, but not upon their Religion. Yea, the Council of Eleberis decreed, That if any man did take upon him to break down the Heathen Idols, and were slain in the place, that he should not be reckoned among the Martyrs.

A true Christian remembers, how he hath once bid defiance to sin and Satan in his *Baptism*; therefore he will not willingly entertain what he hath sworn to renounce. God hath given the *Sabbath* as a signe between him and his, in point of Sanctification, *Exod. 31. 13*, to 18. So that he who cares not to prophane the Sabbath, by that signe is known to be none of Gods people. A good man will neither backbite others, nor give ear to backbiters of others: Neither lend Satan his tongue to utter, nor his ears to hear, nor his heart to believe lyes and flanders. He will not lessen his own credit, by traducing one that wrongs him: he will not lessen his own shame, and blame, by traducing one he hath wronged; as too many do. He seeks God in all he does, and acknowledges him in all he either receives or suffers; he observes the several passages of his Providence, acknowledging all things to be ordered thereby, and that it extendeth to the least hair on his head; hath a comfortable experience of his disposing all to work for the best unto him; admires the same, and his goodness therein, and is accordingly thankful for it: yea, he keeps a Record, or Register of Gods special mercies and deliverances, and of his own often and great provocations, and not seldome meditates thereon: neither does he murmur when he wants any thing, as most of our ignorant poor do, whose whole life, language and religion, is nought else, but a continued act of muttering and murmuring. Perhaps they want many things for their bodies, because they slight whatsoever is offered them for their souls, and because God the giver is not in all their thoughts, except to blaspheme him, and to spend his days in the Devils service: for they never mind, how God hath appointed it his Market-day for their souls. Now these brutish Animals are very sensible if they want never so little, and for that they murmur; but they enjoy millions of mercies, which they never Cordially give thanks for. And I wish they were often put in mind how many thousand Israelites were destroyed in the wilderness, only for that grievous sin of murmuring, though the straight

straights and extremities were far greater. But as good blow in the dust, as speak to these: And as they have no reason, so they will hear none: Onely such as truly fear God know, that he owes them nothing; yea, whatever they enjoy on this side Hell, they think themselves unworthy of it.

The true Christian is just and upright in his dealings, and desires to pay every one his due; he will not borrow without care to pay again, as do the wicked, for which they are branded by the Holy Ghost, *Psa. 37. 21.* He will not detain Wages, or Work-mens hire, (a crying sin that this City groans under) no not until the morning, lest his family should want bread for the present. If a Servant or Son, He will not be charitable with his Masters goods, nor wasteful with his Parents. If a Master, he useth his servants so, as considering that himself is a servant to a greater Master. There are a world of men, that bear the Name, and wear the livery, but have not the souls of Christians. Others must pay them, or they will use all kinds of extremity: but they (by their good wills) will not pay what is lent them in their greatest need. But a debtor that can pay, and will not, makes himself incapable of pardon. Wherefore if thou lovest not gold above thy salvation, restore to every man thy evil-gotten goods. For as humility is the repentance of pride, abstinence of surfeit, alms of covetousness, love of malice; so onely, restitution is the repentance of injustice. This is the revenge that a Christian must take upon himself, if he means to be saved, *2 Cor. 7. 11.* For what shall it profit a man, though he should win the whole world, if he gain Hell with it, and loose both Heaven and his own soul? *Mat. 16. 26.* What is it to flourish for a time, and perish for ever? and well does that man deserve to perish, that so loves the creature, as that he leaves the Creator. And in reason, if Dives be tormented in endless flames, for not giving his own goods to them that needed, *Luk. 16. 21, 23.* *Mat. 25. 41, to 43.* What shall become of him, that takes away other mens? If that servant in the Gospel, was bound

to an everlasting prison, that onely challenged his own debt, for that he had no pity on his fellow, as his master had pity on him; whither shall they be cast, that unjustly vex their Neighbours, quarrel for that which is none of theirs, and lay title to another mans propriety? If he shall have judgment without mercy, that shews not mercy, Jam.2.13. What shall become of Extortion and rapine? Psal.109.11. Oh the madness of men! that cannot be hired to hold their finger for one minute, in the weak flame of a farthing Candle; knowing it so intollerable: and yet for trifles, will plunge themselves body and soul, into those endless and everlasting flames of Hell-fire.

*He who gets what he hath justly,
Pays what he owes duly,
Requites favours received thankfully,
Considers the case of the poor cordially,
Will not, yea dares not spend prodigally,
Let means come in never so plentifully.*

And yet he of all men, is sure of a lasting competency, Pro. 28.27. Jam.4.2, to 10.

A conscientious Christian will not bid his servants tell lyes, or being at home, to say that he is abroad; which is usual both with prophane and Civil men. Both in small and great matters, he walks according to rule. Whence he makes conscience of, and scruples many things which Worldlings account trifles, and call stumbling at straws, and straining of gnats. Yea, all that are born anew, will to their power leave every sin which God forbids, and make conscience of every duty which he commands. And indeed he is fowly to be suspected, that allows himself in the least sin: for he that will corrupt his conscience for a penny, what would he do for a pound? He that will misreckon or tell a lye to save his purse, what would he do if his life lay upon it? Certainly he will never grapple with a Gyant, who is beaten by every Dwarf; nor get ground of his stronger corruptions, that watcheth and wrestleth not against the first, & weakest motions of sin. Neither is he to be trusted in any thing, that makes not a conscience in everything. *See.*

Sec. 10.

When I consider how unwilling most men are to pay duties or taxes, and how they vex and grumble, when they cannot help it, but pay they must; it makes me conclude, that they are more guided by the god of this world, than by rectified reason, or the written word: And certainly he that for the common good, is not willing to contribute, (according to his ability) to the publick charge, whether it be to the Watch, Poor, the Minister, repairing of Churches, Highways, to the Chief Magistrate, &c. is unworthy to enjoy that peace, and those priviledges he does, in this happy (though unthankful) Christian Commonwealth: because he grutcheth the Commonwealth and Rulers a part, by whose means he enjoyeth all. For without Rulers and good Laws, no man could say this is mine: Nor would Cheapside be any safer then Salisbury-plain. We could not eat our own meat, nor sleep in our beds, nor meet in our Congregations, if every man might do what were good in his own eyes: And what wise man would not part with a little self, to preserve his life, and all else he does enjoy? A man feeds the stomach, that it may nourish and preserve his whole body; if he did not, what should he gain thereby but starving?

A common interest challenges an universal aid: Reason would, that every man should be burthened about the upholding of that, wherein every man hath an interest; that a publick charge should be defrayed by a publick purse; every man his share, according to his Means. Many hands will make light work. Nor are they followers of Christ, that refuse to pay unto Caesar that which is his, Mat. 22. 21. For if he by whom Kings reign, forbore not to pay tribute to an Heathen Prince, Mat. 17. 24, to 28. What power under him, can deny it unto those that rule for him, and the good of his Church and people? A body can no more be preserved without sinews, then a Commonwealth without tribute. But of this I have said enough, to be thought too much: For what I have delivered touching Taxes and Sessments, will be as welcome to most Readers, as water into a ship: how-

ever, I am content out of a desire to do others good, to forfeit my discretion, and hazard the loss of my reputation, that I may discharge my conscience in speaking of this so necessary and seasonable a truth, without partiality.

Sect. II.

How many *graceless men*, do even make a sport, and rejoyce at the causes of their humiliation? How many glory in their sins, as if a man should glory to wallow like a Swine in his own dung? Or as if a Thief should pride himself in his fetters, which hold him fast till his execution? *Phillip. 3. 19.* The wickedest are the most jovial and confident, yet do not in the least wonder at it, but wisely consider and pity them; as being mad, and besides themselves, as the Prodigal Son was, until he came to himself again, until affliction had opened his eyes, *Luk. 15. 17.* They are just in the condition of *Thresilau*, who being overcome with a melancholy passion, perswaded himself that he was the right owner of all the Ships that arrived at the Port *Pyreus*; and being purged and cured by the *Physitians* of that distemper, he bitterly cursed them, saying, They had robbed him of infinite wealth and pleasure. And the case of these confident ones is the very same, onely he being cured, curst his *Physitians*; whereas should these be cured, by some spiritual *Ananias*, they would bless the time that ever such a *Physitian* was born into the World! For being cured, their imaginary joy would be turned into true joy, even the joy of the holy Ghost; and their peace with Sin and Satan, into that peace of God which passeth all understanding. In the mean time, Satan deludes them, and their own hearts delude them most grossly: for always in this case, the less sensible, the more sick; and no better signe of amendment, then trouble for sin.

Man sinned away his light, when he sinned against his light. And how justly are they given over to sottishness, that have given themselves over to sin? Their deceitful hearts serve them as *Jael* did *Sifera*, *Judg. 4. 18.*, to 22. As see how the *Rich Glutton* flattered himself with hopes, until he was in Hell-

Hell-flames: for notwithstanding he was a *wicked* and unmerciful Wretch, yet he could challenge *Abraham* for his father, *Luk. 16*. But refused he was, because he had not the works of *Abraham*. And the like of those *Jews*, *John 8*. for they could boast to *Christ* himself, that *God was their father*, and they the children of *Abraham*: but *Christ* (who knew their hearts better then themselves) tells them that they were the devils children.

Nor will *Satan* if it be possible ever let them see their sins; as well knowing, that if *Desparation* like *Saul*, slays his thousands; *Presumption* like *David*, slays his ten thousands. Wherefore to utter his Damned Commodities, he dealeth as some *Tradesmen* about their *Bad Wares*, puts out the true lights, and sets up false lights in their stead. For if the light of knowledge might freely shine in the soul, *Satan*'s suggestions would soon make him ashamed, and vanish with all his works of darkness. *Satan* is such a subtle *Sophister*, and hath such a singular transcendency in the *Art of Deception*, that like his eldest son the *Pope*, that *Holy Father*, he can make every thing of any thing. Or like those *Sophisters of Greece*, with his eloquence and copiousness of wit, can make of a *Mouse* an *Elephant*, and a *Mountain* of a *Mole hill*; so exercising his wits, how to bastardize and corrupt the very essence of things, by subtil distinctions; so turning false matters into true *Syllogisms*. Wherein he excels even subtle *Carneades*, of whom wise *Cato* confest, that whiles he disputed, scarce any man could discern which was the truth. In all which, he gives his servants as *folliid proofs* to make feazable what he perswades, as the *Pope* gives for the warrant of his actions: (whereof one instance or two.) *God made two great Lights*. That is, saith *Innocentius*, *Two great Dignities*; *The Papal*, to rule the *Day of the Spirituality*; And *The Emperial*, to rule the *Night of the Laity*. And as the *Sun* is greater then the *Moon*, by fifty seven degrees, (as saith a *Glosser*) so the *Pope* (forsooth) far exceeds the *Emperour* in Greatness.

Again, *Peter* said unto *Christ*, *Here are two swords*; and

Christ said, *It is enough*. Hence Boniface the Eighth argued thus: Christ said, *It is enough*, he said not it is too much. Ergo, the Pope (who is St. Peters Successour) may manage both the Swords, and be a Temporal Prince, as well as a Spiritual Pastor. Again, A voice from heaven (Acts 10.13.) said to Peter, *Kill and eat*: Ergo, the Pope may designe the killing of Kings, depose them, and dispose of their Scepters, with an hundred the like.

V Whereas the godly see sin in all they speak, think or do; the ungodly either want eyes to see their sins, or Satan turns the wrong end of the prospective glass to their eye, whereby they see their sins, be they as huge as Mountains & Castles, to seem as small as Mole-hills. Faithful Christians can hardly be comforted or perswaded of Gods favour, whereas their prophane accusers, snatch the comfort of every promise they hear, as belonging to them, and find nothing amiss in themselves. They have all their thoughts, yea and their words too, taken up with other mens faults, and their own perfections, Luk. 18. 11. &c. V When the Tempter sets upon any poor soul, he shews the pleasure profit, and seeming happiness of sin, but hides and conceals the shame, the grief, and the punishment thereof which is to follow. Alas, could men but forethink, what bitter pains their sweet sins will cost them, they would be more provident and obedient, they durst not but be innocent. The Sinners life is but like a Tragedy, mirthful in the Prologue, doleful in the Epelogue. Felons may be Jovial in the prison, but they tremble at the Bar; the guilt that follows is far more grievous, then the performance was delightful; and the punishment is worse then the guilt. Death it self is very fearful, but much more terrible, in regard of the Judgement that it summoneth unto. So that it is better here to forgo the pleasures of sin, then hereafter to undergo the pains of sin. What taste hath Cleopatra now, of her Draught of Dissolved Pearls? In like manner, you that sin for your profit, will never profit by your sins. Your ill doing, will prove your undoing; and you will one day find by experience,

rience, that he *diminishes* from his own contentment, that seeks to *add* to it by *unlawfulness*.

Señ. 12.

Justice hath linked as with an iron chain, *goodness* and *blessedness*, *sin* and *punishment* together, inseparably, as the *cause* and the *effect*, as the *body* and the *shadow*, as the *work* and the *wages*, as the *parent* and the *childe* one begetting another. He that sows the seed of godly actions in the field of a repentant heart, shall at the Autumn, or end of his life, reap the fruits of everlasting comfort, and so on the contrary, *Punishment* is the *Daughter* of *sin*; and sometimes the *Daughter* is so like the *Mother*, that you may read the *sin* in the *punishment*. As it fared with *Adonibezek*, *Judges* 1.7. *Sodom* was burnt with fire *unnatural*, as they burned with *lusts unnatural*. *Absalom's* chief pride lay in his *hair*, and that became his *haulter*. *Solomon* dividing *Gods Kingdom*, had his own *Kingdom* divided. *David* hath slain *Uriah* with the *sword*, therefore the *sword* shall never depart from his house. *Dives* would not give *Lazarus* a crumb, *Lazarus* shall not give *Dives* a drop. *Judas* was the instrument of his *Masters death*, he shall also be the instrument of his own death. *Proud Bajazet* vows to imprison *Tamberlain* in an *Iron cage*, and carry him about the *world* in triumph: but *Tamberlain* having conquered that bragging Turk, carried and carted him through all *Asia*, to be scorned of his own people.

We *sensure*, *stander* and *backbite* others, and others do the like by us. Thou art scorned and scofft at by lewd men for being *religious*, and didst not thou before thy conversion, do the same things? When thou receivest an *injury*, remember what *injuries* thou hast done. Thou hast not defamed thy neighbour, but hast thou not *delighted* to hear others speak evil of him? Hast thou been tender of his *reputation*, and as much as thou couldst *vindicated* his good name? Many care not though their *souls* starve for want of *spiritual food*, they care not to hear the *Word* preached. God takes

takes as little care for their *bodies*, lets them want *corporal food*, and all other necessaries. VVe forget duly to *bless God* on the *Sabbath*, therefore go we *unblest* all the *Week*. VVe *rob* the *Ministers*, and therefore we not *seldom* are *robbed* by the *Lawyers*. *God* *punishes* some in the *Suburbs* of *Hell*, that they may never come into the *City* it self. But the evil he now *suffers uncorrected*, he *reserves to be condemned*. *God* does not *punish* all flagitious sinners *here*, that he may allow some space to *repent*, and that none may doubt his promise of a *General Judgement*: Nor does he *forbear* all *here*, lest the world should deny his *Providence*, and *question* his *Justice*.

It is strange to see how many several ways men have to deceive themselves: One thinks it enough that he is of the *outward visible Church*, *born of Christian Parents*, hath been *baptized*, &c. Another so confidently hopes for *salvation by Faith*, that he *little regards honesty*, or true *dealing amongst men*. Another so flatter themselves with promises of mercy; as, *Christ suffered for all*; *God would have all to be saved*; *At what time soever a sinner repents, he shall be forgiven*, and the like; and with these they batten their own presumptuous confidence, be their lives never so *licentious*. And *hear* they never so many *Sermons*, they can go as merrily away with *all kind of prophaneess* at their heels, as *Horses* with an empty *Coach*.

And nothing but ignorance, is the cause of this also; *Satan* who is the *Prince of darkness*, rules in the *darkness* of the *understanding*; indeed they will say, they *defie the Devil*, and yet at the same time are *slaves to the Devil*, and do his will in every thing. *Blind Sensualists*, if they be so notoriously vicious, that *Satan* cannot cover their sins, or totally blind them; rather then own their own wickedness, they will plead the *goodness of their hearts*, *desires*, *meanings*; as whatsoever their *words* and *actions* be, they have as *good hearts as the best*. But had they eyes they would know, that those *streams* of defilement that are in their *lives*, do but shew what a fountain of *wickedness*, there is in
their

their hearts: Even as a little *Ware* you lay on your *Stalls*, does shew the great abundance you have in your *Shops*, or *Ware-houses*. Nor is he only that *lies with a woman* an *Adulter-er*, but he also that *lusts after a woman*; And he whose heart is full of *hatred*, though his hand be free from *striking*, is a *murderer*. Again, they will lay the *blame* of their *sins* on the *place* where they live, or the *Times*, their *Callings*, their *Wives*, the *Drink*, or such a *Companion*; or rather then fail, on the *Devil*, yea, perhaps on *God*, as *Adam* did. *The woman thou gavest me, &c. Gen. 3. 12.* or any thing rather then accuse themselves: when it matters not so much what the *Place*, the *Times*, the *Company*, the *Drink*, and the like are, as what the *mind* is. It matters not so much how great the *fire* be which lighteth upon a *place*, as of what *quality* the *thing* is whereon it lighteth: for even a great deal of *fire* falling upon hard and solid substances, would not once kindle, and a little sparkle in dry, chippy, combustible matter, hath quickly burnt up all. Minds well disposed, and carefully watching over themselves, have continued in the corruptest places without spot; as *Joseph*, *Nehemiah*, *Daniel*, *Obadiah* in the Courts of *Pharaoh*, *Artaxerxes*, *Nebuchodonezer*, *Ahab*; and *St. Paul* makes mention of *Saints* in *Neroes* court, that Monster of Nature. Contrarily, the mind being secure, or otherwise ill-disposed, the best places have been no priviledges against sin. Witneis *Adam* that sinned in *Paradise*; the *Devil*, that fell in *Heaven*, in *Gods* own Court: *Loe*, falling in *Gods* Court, and standing in *Neroes*. *Lot* continued chaste in filthy *Sodom*, and yet fell grievously in the solitary and retired *Mountain*: Unjustly then are places charged.

So the *Devil* may flatter us, but he can no way force us; He is but the father begetting evil, the heart is the mother conceiving; the *Fire* is his, but the *Tinder* is ours; He could never enter into our houses, if we did not set open our doors.

Again, in case they live civilly, and unreprovably, O then they are *Christians* indeed, and without all exceptions;

ons; and because they are not *as bad as the most*, they think themselves *as good as the best*. But good deeds are such, that *no man is saved for them, nor without them*: We are justified by Faith, saith St. Paul, Rom. 4. 3. We are justified by works, saith St. James, Jam. 2. 21. St. James dealt with them, that stood too much upon faith without works; St. Paul, dealt with them, that stood too much upon works without faith. The true and onely safe rule is, Repent and believe. For albeit in our Justification, Christ saith, *Be it unto thee according to thy faith*, Mat. 9. 29. Yet in our salvation, Every man shall be rewarded according to his works, Mat. 16. 27. Neither will Christ say when he shall sit upon his Throne, Ye have believed, but you have done; Come ye blessed, Mat. 25. 35. and in Mat. 25. 21. *Well done good Servant*; not well known, nor well spoken, nor well purposed, but well done: This is the perfect Rule, Gal. 6. 16. And as many as walk according to this Rule, peace shall be upon them, and mercy, and upon the Israel of God. Again, it is not knowing, or hearing, or preaching, or casting out Devils in Christs Name, nor praying, Lord, Lord, &c. but *he that doeth his will*; and when he hath done it, accounts himself an unprofitable servant; that shall be saved, Luke 17. 10. Christ alwayes linketh Faith and Repentance together. Repent and believe the Gospel, Mark 1. 15. Therefore that which Christ hath joyned together, let no man separate, Mark 10. 9. Wherefore hope not for mercy without filial obedience, since the Scripture throughout, continually calls for Obedience and Practice. They that in life will yeild no obedience to the Law, shall in death have no benefit by the Gospel.

Sect. 13.

Now as sin bringeth judgment, so onely Repentance preventeth it. Thy sin hath kindled the fire of Gods wrath, and onely Repentance is as water to quench this fire. Prayer is like the Merchants Ship, to fetch in heavenly commodities. It is the Key of Heaven, as St. Austin terms it; and the Hand of a Christian, which is able to reach from Earth to Heaven;

Heaven; and to take forth every manner of good gift out of the Lords Treasury. *Whatsoever ye shall ask the Father in my Name, (saies Christ) believing, he will give it you,* John 16.23. Mat.21.22. Unto fervent prayer, God will deny nothing. It is like *Sauls sword, and Jonathans bow, that never returned empty.* Like *Abimaaz, that always brought good tydings.* Neither let *Satan* perswade thee, that thy sins are more or greater, than that they should find pardon for them, if thou repentest, be they what they will. For, *The Seed of the Woman* is able to Bruise this *Serpents head.* And we are in the hand of a *Cunning Workman,* that of the *knottiest and crooked Timber,* can make *Rafts and Sieling* for his own house: That can square the *Marble,* or *Flint,* as well as the *Freest-stone.* Yea, the *GOD,* whom thou hast thus provoked, is so abundant in Grace, and so great in *Power,* and so expert for skill, that, as with a word of his mouth, he can create in thee a new heart (for it is as easie with him to make a man righteous, as to bid him be such) so he is no less willing. As his entertaining of the *Prodigal Son* in the Gospel shows, Luke 15.20. If thou canst see how desperate thy condition is, accuse and condemn thy self; seriously Repent what thou hast done; and never more do, what thou hast repented. If thou canst lay hold upon *CHRIST,* by a lively faith, and manifest the same, by a change to the contrary, *Isa. 55.7. Ezek. 18.21, 22, 23. 27, 28. & 33. 11. Luke 15.20. Joel 2.12, 13, 14.* which Scriptures shew; That if the *Summons* of vengeance shall waken us to repentance, we shall no sooner change our minds, but God will change his sentence. So that there is a fair possibility of thy escaping that judgment, which thy sins have deserved; & nothing can hinder, but thy want of accepting the free offer of Mercy, upon the conditions before exprest; which is worth thy speedy resolving. For how justly might *GOD* have bereaved thy body of a soul? Thy soul of understanding? Thy understanding of all possibility of comfort, long before this? That thou hast Space to repent, a Tongue, and Time, to call upon
GOD

God for mercy, is a blessing, and far more then he owes thee.

VWhich being so, (and that a *Plaiſter* is of no use, unless it be *applied*) Let my counsel be acceptable, (as *Daniel* said to *Nebuchadnezzar*) and be entreated by the Mercies of God, as *Paul* speaks, *Rom. 12. 1.* (as you would please him, and pleasure your self) to redeem the time past with *serious repentance*; the time present, with *religious diligence*; the time to come, with *careful providence*: And, when the Lord shall have accepted thee, thou shalt have no cause to repent that thou tookest my counsel, in preferring *Heaven* before *Hell*: otherwise when that fearful hour comes, that *Christ* shall pass his last sentence, then thou wouldst faine go to *Heaven* by *Christ*, but alas then, as that desperate *Pope* said, the *Cross* could do him no good, because he had so often sold it away: So, how should *Christ* do you good, who have a thousand times scot and spurned him away? You have vexed him so long as you lived, and his Justice shall vex every vein of your hearts when you are dead. VWherefore, art thou a *Wise man*, or a *Fool*? Yea, either be a wise man, or confess thy self a *beast*. If thou beest a wise man, it will appear & be seen by this: He that is wise, says *Solomon*, is wise to himself, he is not wise against himself, as thou hast been hitherto. And again, A prudent man foreseeth the plague, and hideth himself; that is, fleeth to God for shelter and succour; but the foolish go on still, and are punished, *Prov. 22. 3.*

But to further thee if thou beest so well affected, take notice, that *repentance*, though it be mans act, yet it is Gods gift; and the same power must go to the hearts melting, that goes to the hearts making. VWherefore beg of God, that he will give thee Grace, and an heart to repent savingly: For all repentance is not a repentance never to be repented of. Some, if they have tears for their outward losses, yet they have none for their inward lusts: they can mourn for the evil which sin brings, but not for the sin which brings the evil. As *Pharaoh* more lamented the hard strokes that was upon him, then the hard heart that was within him. Esau mourned

mourned not because he sold the birth-right, which was his sin; but because he lost the blessing, which was his punishment. A stroke from Justice brake Judas his heart into despair, but a look from Mercy melted Peters heart into tears. If we confess our sins and forsake them, he is faithful and just to forgive us our sins, 1 John 1.9. Do but you acknowledge the debt, and use your endeavour, and Christ will cancel the band. Otherwise, wo be unto thee! Now the onely way and means to effect this, is, First, for the patient to turn his eyes inward, that by the Glass of the Law and Gospel, he may be able to see and discern the cause of his distemper, by self-examination, and be able to distinguish good from evil. Search and try his own heart; and having found out what therein is execrable, to grieve for it, and turn from it.

Nor does it more pacifie God then it makes wise; whence the Prodigal son is said to have been come to himself, having once repented, Luk. 15. 17. This Wormwood, though it may seem bitter to the taste, yet there is nothing better to clear the sight. Onely the difficulty is, whether thou art willing to make use of the means prescribed. VWherefore see ch and try thine own heart, unfeignedly repent of thy sins, and forsake thy former evil courses, frequent the Ordinances, mind the spirituality of the Word, and love that light, which most lays open thy most secret and hidden corruptions; if not, it is a sure signe their estates are desperate, who are afraid to look into their Books. And without Self-examination, there will be no true sight of sin; and until sin be seen, it cannot be sorrowed for, nor forsaken.

VWherefore dally no longer with God, and thine own soul. God is just, and he hath ways enough to punish us, we have no way to escape him. And Salvation is a matter of greater earnest, then to put off the care of it to the last push. Again, as you have not a Lease of your life, so you have not a brace of lives, that what errors are committed in the former, may be corrected in the latter. Or lastly, admit thou hadst with Hezekiah, a Lease of thy life for certain years, yet how knowest thou that Gods call also will still continue? Or if that

that should, whether he will give thee his Grace to answer unto it, who hast already so contemptuously rejected it? Yea, God hath peremptorily and plainly told thee, *Prov. 1.* that if we will not hear him, when he calls to us for repentance, he will not hear us, when we in our distress and anguish shall call unto him for mercy, but even laugh at our destruction, and mock when our fear cometh, ver. 26. to 32.

But say what can be said, you shall never be able to beat this saving truth into the brains of wicked men, much less into their hearts: for they will decoit the mercy of God into poyson, saying, *Christ died for all.* And the reason is, what we would have to be, we are very apt to believe. Nor shall they believe savingly, that are ordained to perish, *1 Sam. 2. 25.* The Gospel is hid to them that are lost, in whom the god of this world hath blinded their minds, lest the light thereof should shine unto them, *2 Cor. 4. 3, 4.*

An End of the Second Part: The Third and Fourth are to follow.
